

THE STUMBLINGSTONE.

"BEHOLD I LAY IN SION A STUMBLING-STONE AND ROCK OF OFFENCE."

VOL. 8. TOLEDO, OHIO, MARCH, 1882 NO. 1.

Entered at the Post Office at Toledo, Ohio, as second-class matter.

THE STUMBLINGSTONE, published monthly at Toledo, Ohio, by Lyman H. Johnson. Address, Drawer 105.

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Unholy Union & Holy Division.

"Suppose ye that I am come to give peace on earth? I tell you nay; but rather division. Luke 12: 51. Think not that I am come to send peace on earth. I came not to send peace but a sword,—to set a man at variance," etc. Matt. 10. Jesus.

"Know ye not that the friendship of the world is enmity with God? James 4: 4. Be ye not unequally yoked with unbelievers.—What concord hath Christ with Belial," etc. —"Wherefore

come out from among them and be ye separate saith the Lord." Paul 2 Cor. 6: 14-18

There is no form of Infidelity, from Robert Ingersoll to the most sanctified holiness which wears a mask, that denies the whole Bible. They only deny disagreeable parts of it.

But the above and like Scripture has just as many disbelievers in the religious world to-day, as it has in the openly infidel ranks. I have never heard or seen the above conspicuous Bible texts, presented and enforced in their plain sense by modern preachers or publishers of the gospel. But I have heard and read in all pulpits and papers, with almost no exceptions especially modern holiness sheets, and some outside of sects, a square contradiction of the above words of inspiration, and the most bitter and spiteful denunciations of those who believe and follow Jesus in the spirit and truth above expressed.

What is the matter? Has God changed, or have his people apostatized and become infidel?

I call your attention to this neglected and rejected word of God, in opposition to the universal cry of peace, love and union! The Bible exhibits another side to the question of union and division now having the run of the popular holiness ranks, and of the anti-sect also. God's reforms are not to be effected altogether by methods smooth, conciliatory, and agreeable to human wisdom. God's union is brought about first by division. God builds first by tearing down. His method is not to put new wine into old bottles, but to first destroy the old bottles and get new. That which is highly esteemed among men is abomination in God's sight. The chaff is purged from the wheat not by quiet or orderly means. Noise, confusion, and flying dust and chaff always attends a genuine cleansing process. This is just what carnal minds hate in religion. The prudent and wise always hate God's plan on this account.

WHY DIVISIONS AND ENMITY ARE COMMANDED.

Why does Jesus say he came not to bring peace but a sword, and that a servant is not above his master, if they hated him they will also hate his disciples? Why does he design that enmity and not peace should exist? Why does James say that the friendship of the world is enmity with God? Why does God command: "Be ye separate" as a condition of our being his children? 2 Cor. 6: 14-18. We cannot mistake the explicit words of God's authority. And there is but one explanation or possible understanding "THE CARNAL MIND IS ENMITY AGAINST GOD and cannot be subject to his law." Sin is rebellion. A state of rebellion and enmity to God forbids all reconciliation and harmony with the rebel. To be in harmony with God's enemies is to be a rebel against God. Peace with rebels is treason against government, always under any government. Common sense teaches this.

We cannot be reconciled with lovers of sin without becoming God's enemies. "Whosoever will be a friend of the world is the enemy of God." The Holy Ghost says this. We know that the heart that loves sin hates God, and must hate all those who show his Spirit. If we are loved by those who hate God it proves conclusively that God is not in us, and that we are his enemies. The Scripture not only says so; but all men know that this is the nature of sin. It is treason against God, a willful enmity to his authority and would strike God from the universe if it could. It only lacks the power, but not the disposition or the will. All men know this fact. Hence all are without excuse. If they have the friendship of such rebels they know they have God's enmity and are his enemies. "God SO loved sinners, that he gave his Son that whosoever believeth should be saved." But his wrath abides on all who are unsaved, infinitely more because they rebel against his mercy. "Heb. 12: 25. Precisely also, the sinner that will not repent hates God the more for his mercy.

There is no such enmity in the universe as of the heart that loves sin and will not confess it, but seeks to hide it towards God. How manifest the treason and hypocrisy of all that religion which has the peace and friendship of hypocrites and false professors of religion.

DIVISION AND ENMITY BEGINS IN THE CHURCH SO-CALLED.

If Jesus came to divide even families as he says, to set its members against each other, how much more all those church organizations unauthorized by God which yoke believers with unbelievers, Christ with Belial, the righteous with the wicked as every sect does.

We know this to be the fact in all Scripture history and ever since. It was not the heathen who persecuted God's prophets. No, never! It was the rulers and elders of Israel, God's professed people. It was the Scribes and Pharisees, hypocrites, the most zealous of God's professed people whom Jesus charges with shedding all the blood of the faithful martyrs.

It was the church of Rome that shed the blood of all the Protestant martyrs. It was the church of England that persecuted a Bunyan and Wesley. So all persecution has been instigated or caused by hypocrites and the false in the church and amongst the most zealous religionists.

The reason for this is that honest reform always begins at home. True holiness seeks first the purity of the church. "Judgment must begin at the house of God." It is always hypocrisy and lies which passes by church sinners and strikes at the inconvenient sinners of the world. True righteousness always disturbs hypocrisy first and sifts the false out of the church of God. It never shows more respect to the proud, and reputable sinner of the church than to the rough and openly wicked outsider. It is only hypocrisy which shows this partiality toward church members. Honesty begins to clean its own house first.

It tries to get the traitors out of its own camp before assaulting the open enemy.

This is the reason why persecution always comes chiefly from God's enemies among his people in every genuine holiness or reform movement. This is a vital test of genuine persecution and its distinction from all worldly quarrels.

Where mere selfish interests are concerned as in all worldly reforms, the world's sinners are the chief opponents, and men are divided by their worldly interests.

Pharisees and corrupt professors of religion are likely to espouse all such reforms, but never any genuine gospel work or pure revival of religion.

The Pharisees, proud and covetous and all the false in the professed church, are sure to be the chief opposers of every genuine revival and holiness movement. This is a vital test of all modern reforms and revivals. Who are its enemies? and what for? All that holiness work which does not bring out the serpent hate of the same class that hated Jesus is a delusion of the devil. A holiness that does not split every existing sect, and every organism that yokes the false with the true is the devil's holiness every time. There is not a religious denomination nor religious organization but yokes the good with the bad and the false with the true, and contains some of the worst characters, and vilest abominations on which the sun shines. There is no person of common sense but knows that it is the devil's religion and the devil's reform always if it does not split up every such organization and sect. Jesus who came to divide families did much more come to divide every such church on earth. None but infidels of the worst class, and wilful liars, can deny this fact. Jesus does not yoke the good with the bad. He came not to reconcile holiness with sin. He cannot unite the proud, covetous, false professors with genuine saints. It is the devil only who does this work of unity. No reader or believer of the Bible can uphold the unity of any existing organization without perjurying his own conscience. The law of holy division would rend every sect organization in twain. None can believe Christ and doubt it. This is the division he came to bring. God's order is first pure, then peaceable. Who can deny it? None but those whose consciences have been seared by the devil's baptisms of love under the modern holiness delusion. The words of Jesus and the apostles against peace and fellowship between the righteous and the wicked stamp every existing organization of the so-called church as the vilest iniquity under the sun. Every church organization which man makes is an organized rebellion against Christ's central law of division and unity. It divides exactly where God commands separation.

Every church organization with all its mixture of truth and lies, holiness and sin is a double defiance of Jehovah, with one foot on his most vital law of unity, and the other foot on his equally vital law of separation.

God in the Old Testament and the New, by a multitude of typical rites of separation between clean and unclean, and explicit commands to be separate in order to be his children, has made it a central law of his church to be separate from the world, especially from the leaven of hypocrisy, that it may be without spot or wrinkle, a peculiar people. Over against this central and most vital law of separation every human church organization in the most bold defiance of God, binds together with a host of dead moral carcasses, all the saints and converts; it can gather into its satanic infection house. The only design of every one of these organizations is to join together what God has put asunder, is to mix the life with death, health with disease, purity with filthiness and thus more effectually accomplish Satan's designs.

At the same time it effects the division of saints from each other and thus destroys the only proof to the world of the genuineness of the christian religion: Christ's new commandment of love by which the world is to be convinced is ruthlessly stamped in the dust by

every church organization man has made, by tearing asunder the members of Christ's body.

I know of no more complete exposure and condemnation of the iniquity of 'sect organizations' than the above scripture which they so fearfully outrage.

God commands the righteous to be separate from the wicked, not to be unequally yoked with them, and there is no one who upholds a sect organism but tramples this law under foot. It is impossible to obey this command and stay in any sect. No one can honestly deny this. No one can honestly deny that every sect is full of iniquity and of those who are false to Christ. Hence none can honestly deny the obligations Jesus lays on us to come out and be separate. I have more charity for Robert Ingersoll as a saint than for any Bible reader who disregards this law of separation by upholding a sect which joins the vile with the pure.

When I was pastor of sect organizations, I was yoked with the false in every one. I received as brethren many whom I knew and every body knew were children of the devil. I lied to them by fellowshiping them as saints. I was the worst kind of a liar, deceiving their souls. But I had to preach the truth and that finally separated me from them. I was acting the hypocrite every time I warned sinners outside while I fellowshiped sinners inside the so-called church. Sinners often threw it in my face. They asked me if they were not just as good as those I received as brethren. I had to say yes and far better. Why then treat honest sinners as wicked, and known hypocrites as brethren? I had no excuse. So likewise all act the hypocrite as I did, who preach to sinners outside as on the road to hell and fellowship worse sinners inside as on the road to heaven.

To be in a sect of necessity makes us act the hypocrite and liar, by accepting the false as brethren while we pretend to preach to sinners less false as needing salvation. This falseness of sectism is what is making more infidels than Tom Paine ever made.

The great command of God to-day thundered from his Word louder than any other, is this: "Come out from among them and be ye separate saith the Lord and touch not the unclean and I will receive you and be a father unto you." Obedience to this command is impossible inside of any sect organization. Since Jesus says the dividing lines must run through even the earthly family, how much more through every religious organization not ordained of God which joins the true with the false and the pure with the vile. God save the church every where from the devil's prophets who plead against this scripture, and for the unity of the sects man has made and for the divisions of Christ's body which they all create.

THE UNION AND DIVISION OF THE ANTI-SECT ARMY.

I come now to that which is most vital to the work of God in these last days, the sifting of the Lord's army outside the camp with Jesus.

The greatest peril to the work of salvation is the union and love movement which would unite those who have come out of sects, but who are not all in the true Christ. The dividing lines need to be drawn right through the ranks of come-outers.

Thousands are out of all sects to-day because they can get rid of paying their money to the support of the gospel, and they have no authority over them, to reprove their covetousness and other sins. Thousands can enjoy themselves better out than in the sects, and are not outside for righteousness sake, but for their own convenience and pleasure. Too many to-day in-

dotse sectarians, wink at all the abominations of Babylon, and seek peace and affinity with false prophets and all other workers of iniquity while they stand out of sects. Too many are in Babylon in spirit and in fact while they are outside in form and society relations. Such are doing more harm to the cause of God than if they were back in Babylon. God don't call such out nor does he want them outside. "Come out of her my people," is the call. It is God's children only who are wanted outside the camp with Jesus. It is the sifting work that is wanted in the Lord's army outside the camp. Division is God's order before union.

It is Gideon's test that needs to be applied to the armies of Israel. We want no weak knees or faint hearts of unbelief to discourage the hosts of the Lord. We want none who preach smooth things, especially that deadly moral poison of false love which honies the devil, and is sweet toward corrupters and defilers of God's church! I shall continue to wield as mercilessly as ever the sword of God which is driving back and separating from the faithful that false holiness whose love baptisms baptize out of true saints all that virtue which resists the devil and fights his agents who are deceiving souls.

God save us from those who would steady the Ark. Let the thunder of the law of righteousness be heard, until all the fainthearted get out of God's camp.

We want none in our ranks who are afraid of God's truth. If the vital truth of God is too strong meat for any, then let them be choked. We want none of the devil's infants along to cumber the Lord's train. The milk of lies is not for the babes of Christ. The truth is never strong meat for true babes of Jesus. That is not what Paul means by strong meat. He does not mean that any saints are so weak that they need to be fed with lies.

~~No! No! Heed not this destructive plea!~~ Whoever the truth can kill, needs to be killed. The word of God never kills but to make alive. "THE FEARFUL AND UNBELIEVING—SHALL HAVE THEIR PART IN THE LAKE THAT BURNETH WITH FIRE AND BRIMSTONE." Rev. 21: 8.

There was a time when God winked at human ignorance. That day is now past. Infinite wrath now gathers blackness, for in this age of Bibles all are without excuse.

HOW ARE THE LINES TO BE DRAWN.

The great sifting work and separation from the vile is to be effected first by the hated truth. This Stumblingstone is doing this work. This hated gospel is drawing the lines.

Wherever the truth is truthfully preached the sifting work is done. It strikes to the bottom of all hearts, and on one side is perfect hatred and on the other side is perfect love.

All that gospel which does not thus draw the lines, and make one class mad, and the other class glad is the devil's gospel and gathering with the world to deceive and damn the souls of men. The very pains ministers and editors take to please men by softening terrible truth, and to make it palatable, proves them false workers. They are not gathering with Christ. It is true men may give offence without having the spirit of God.

But they cannot have the Spirit of God without giving decided offence to all the false among God's professed people. True writers and preachers will seek to hit and not to miss the point of enmity to God in all sectarians, idolaters and corrupters of the church. To

study to please such is to study to please the devil and to displease God.

It is my business, and also of every true minister, to hit rebellion in the eye, in its vital parts, the very spot where hatred to God and his word appears. I must hit. I must study to expose the madness which lies concealed in every hypocrite; to bring out the enmity which exists, and not help the devil to cover it up. O beware of all gospel warriors who study peace and harmony with corrupters and defilers of God's house! Those who are so soon to feel the fires of God's wrath are not now to be spared the utmost hurt and torment of saving truth, truth which hurts none but the guilty, and is hated by none but the vile.

Let the truth draw the lines every where. Let the enemies of righteousness be exposed, especially false professors and hypocrites, that the church of God may be purged of them. The presence among God's people of the false has always destroyed their moral power. What makes the church a hissing and a by-word today, and fills the world with infidels is the false that are fellowshiped inside.

The reason why the so-called churches of our cities are doing more to corrupt society and destroy all virtue from the earth than all the grog-shops, theatres, and houses of infamy put together is because they are all filled up with hypocrites, in whom the people have no confidence. There is so much iniquity and rascality in every denomination yoked up with the good and with the professions and teachings of truth that the people loose confidence in all religion, and the flood gates of vice and crime are hoisted as never before in all our land and world.

The first great work needed everywhere is the separating work of truth. And when men fight God's truth we know where they are. We have to withdraw our fellowship from all haters of God.

When the lines are drawn by the truth, and brethren, so-called will not repent we are to separate from them.

If we receive as brethren those who reject God's word, we ourselves become his enemies. If we fellowship as brethren those who work iniquity and will not repent, we become just what they are. We possess the character always of all those we indorse. And for us to preach to other sinners when we fellowship the false is to act the hypocrite. It is just as perilous to fellowship the false as to separate from the true. If a brother commits sin and we reprove him we are clear. Ezekiel 33: 7-9. But if we receive him without reproof we are guilty. "Them that sin rebuke before all that others also may fear."

Our character before men becomes false just as soon as we receive before them one whom we know to be false. And there is no over-estimating the ruin we effect to the cause of God when we thus become false while we profess Christ. Far better not profess Christ, than to act the hypocrite. If we must indorse workers of iniquity then for the honor of Christ and the good of mankind, let us abandon our professions of religion.

THE PERIL TO PILGRIMS OUTSIDE.

I must be specific because of the peril I see to pilgrims from false love and unity teachers in the anti-sect army. The poison of the false holiness love, and its venom of hate for the real cross we preach has appeared in the columns of the "Trumpet" without any qualification. It has attacked and attributed to the

devil that very fidelity which makes us most like Jesus. The very spirit of Jesus is made to be of Satan, and the angel of light, false love and sweetness, is put for Christ. This is a tremendous error. If it was in a sect sheet we would not be so much concerned. The more truth a paper conveys in which is mixed this deadly poison the more perilous to the church. O this mixing business is the peril! There are writers to both the "Trumpet" and "Good Tidings" who are as false as hell, and perilous to the church. And they are the only papers now published which admit the whole truth. The editors I believe are true saints, but endanger the church by this mixture, and by preaching a peace and unity Jesus did not come to bring, and not preaching the truth that separates, and brings out the hatred to Jesus that is in the sects and in many of its own readers and supporters.

Saints cannot be saints when they knowingly become mouth-pieces for the devil. I have done it unwittingly in times past, but God forgave me. I once was made editor of a paper which was the devil's mixing trough, in which I had to print truth and lies, the word of God and of Satan, a free and common mouth-piece for every body and for every spirit. I am done with that sort of charity, and conglomerate church union which Beecher-like embraces every thing.

Christ's work is a sifting work, a purging work. see Malchi 3: 2, 3; Matt. 23: 12. He came to divide. I warn pilgrims against all religious papers that dare not say HYPOCRITE, LIAR, CHILD OF THE DEVIL as Jesus and apostles did of sect builders and corrupters of the church, and do not specify all church iniquity.

We want Gideons to tare down Baal's altars, and not false workers to plead for them. The most dangerous papers on earth are those which preach the most truth and yet admit the ~~SINNE OR THE PIT~~ FALSE LOVE and CHARITY which handles false prophets with delicacy. Such love is enmity to God. The anti-sect army is already infected by this deadly plague. I speak from terrible experience of the past and know what I say.

THE HOLINESS SCHISM.

Reply to D. W. M. in "Gospel Trumpet."

In the Feb. No. of the "Gospel Trumpet" is an attack on the Stumblingstone by D. W. McLaughlin in defence of the second blessing theory. It denounces as fanaticism, and full of bitterness and without gospel sweetness and of the devil, the spirit which advocates entire sanctification, by the test of God's law applied to the heart, and not by the test of number two applied to paroxysms of blessing. I cannot believe the writer expresses the mind of the editor, yet the editor is responsible for such an attack, without explanation. The writer does not discover any bitterness, or want of sweetness in thus denouncing true saints of God. The peculiarity of this vein of holiness is its own BITTER demand of SWEETNESS from those who attack their idol theory.

I desire briefly once more to state the point at issue which divides this holiness sect from the family of Christ.

Be it distinctly understood, we have no controversy about the entireness and instantaneousness of sanctification. I deny that I hold the Zinzendorf theory or with any who oppose entire sanctification, as all readers of the Stumblingstone will admit if they are honest.

I oppose both theories and all theories of sanctification. It is just as unsafe to limit salvation to a first as a second experience. I am opposed to both limitations. Let us not quarrel about words to no profit. What we want is the thing itself HOLINESS of heart and life. If any body is not wholly sanctified, so proved by God's law, let him seek the experience. Where the law convicts one of inbred or indwelling sin let entire sanctification be sought every time. The fault I find is that the mass of those professing a second blessing fight the searching of God's law because they make a second blessing the test, instead of the law of righteousness. This is not true of all, but of a large majority so far as I have met them.

If the time which is wasted in the attempt to prove the theory of a second work was spent in the effort by the law to convict men of sin and then leading them on to perfection, many souls would be saved from sin; who are now baptized into a delusion of perfection with which God's law had nothing to do. All who get the blessing of sanctification merely as a second experience, and not because convicted by the law that they are unholy, are in a delusion if they suppose this to be holiness experience. Holiness means a state with reference to God's law. It is effected only through conviction by the law, of sin, and experience of deliverance from sin, by faith. The only way to find that we are unholy is by the law applied to the heart. True sanctification can never be sought until conviction by the law. Let all be ever open to conviction, where David was when he said: "Search me O God and try me and see if there be any wicked way within me."

God's children cannot differ about this only work of true holiness. But to force theories of holiness on the church is the greatest outrage ever committed. It splits the church of God in twain.

We cannot differ about going on to perfection, and having a definite experience where sin is discovered. But to teach that any have got it so that they need no more searching, so as to shut off the law of God from further searching of the heart, is to make the heart a nest for seven worse devils than before. This is the practical effect of the second blessing theory where I have seen its working every where, many individuals excepted who are better than their theory. There is no place on earth so completely closed against God's searching truth to-day as all second blessing holiness meetings so far as my acquaintance goes, because they have got it all, THEY KNOW IT, THEY FEEL IT, and when the truth is brought which convicts them of sin which they had not light on before, they fight it because it condemns them, and contradicts their feeling that they are holy as angels.

I would find less opposition to God's truth to-day in the grog-shops and vilest dens of iniquity than in the second blessing holiness meetings, because the world's sinners do not deny that they are sinners, they know and feel that they are sinners and hence when truth comes, honestly own it. But this false holiness doesn't want light beyond its present experience because it would humble its pride of perfect purity, and would have to confess that it has another step yet to take in holiness.

All these holiness meetings so far as I have witnessed, with no exceptions, lose their blessing when truth comes beyond their previous light, and touches any idol. And as they depend on blessings instead of righteousness, they fight the truth that takes away their blessing by its conviction of further remaining sin.

All genuine saints among them, who make God's law a test instead of blessings or feelings, of course rejoice in the truth which convicts them and are willing to confess and start anew.

Those who fight true holiness and trust a second experience are precisely as those who trust a first experience except that they are in a two fold deeper delusion.

In hundreds of these holiness meetings, I would not have discovered but what they were as pure as angels, had I not brought truth to bear on some point that killed their joy, and exposed their enmity to God. The very study of this false holiness every where is to shut off the disturbing truth that they may enjoy the delusion of perfect purity.

The whole ground of this holiness delusion is making a second paroxysm of blessing a test of character, just as all other hypocrites make a first blessing a test, instead of making a present application of God's law to the heart a test. The proof of true holiness is not that you have had one, two or three blessings, but that just now you can say that the blood cleanseth from all sin, and that the law can find nothing in your heart, but what responds to it, and that your supreme delight is in righteousness and truth, and you can say with David "search me oh God and see if there be any wicked way in me." That inward consciousness of purity that is not afraid of the truth nor of any light from God, and has no pride to humble by confessing any sin discovered, is genuine. "He that doeth the truth cometh to the light."

But this making a theological system a test, and shutting off brethren because they cannot count two, telling them to stand aside: "For I am holier than thou," when it may be that they have had far deeper experience of true grace, is infinite presumption and divides the church of God by a more damnable sect than any other. A holiness sect, which is a contradiction in terms, is a greater monstrosity than any other division of Christ's body. The worst sin about it, as in every sect, is the idolatry for a creed made by man, a system drawn from scripture, as all human creeds, made a test of character and hence to take the place of God and divide the body of Christ. All such idolaters would sooner see God dethroned and all men damned than not to have their idol system established.

God calls me to sound the warning to all pilgrims against that delusion which makes anything a test of character but God's law applied to the heart. Let conviction of sin, and nothing else be the proof that a man is unholy. I want to forever nail the lie, and vile slander upon God's faithful ones that they are yet un sanctified because they cannot adopt a holiness theory, so long as they cannot be convicted of any heart sin by God's law.

Beware of all those false teachers who make anything else a test of holiness except the law of God against all sin in the heart and life. Skill in scripture interpretation is no test whatever. Man's wisdom is no test, God forbid, but this alone, does a man love God with all his heart, and hate all iniquity by the full test of the law of righteousness.

When the "Gospel Trumpet" or any other organ can show from scripture that I have any sin about me, I will gladly confess to a less holy state than theirs, may more, I will not claim to be justified, for I cannot accept the blasphemy that God justifies any sinner while he abides in known sin. But until convinced of some sin by God's law, his only test, I spurn and abhor that distinction of pride and of Satan which assigns me or any

other one a less holy place than theirs. I will kick all such cob-houses into pi; for God is not in them and they are in contempt of his holy law which alone measures character. I invite the law to "test my heart," but come with no modern theories and interpretations by man, for I deny them all any place in my heart. "Show me pride, lust, selfishness, carnality, sectism or any idol, and I will gladly repent and seek sanctification. But don't talk to me about any thing except such as proof that I need sanctification, for your measure is not God's measure; hence it is the devil's, and brings confusion and every evil work."

THE AWFUL DELUSION OF FALSE LOVE

"I come now to test by the law of God the worst deception of this modern holiness, its baptism of love."

D. W. M. says: "Wherever this heresy, (the Stumblingstone teaching) obtains among come-outers, a bitter and intolerant spirit will surely manifest itself."

"This spurious anti-holiness come-out-ism is a snare of Satan to deter honest souls from separating from sectism—A come-out-ism that sets itself to fighting sects in a vindictive spirit, condemning and unchristianizing all who do not at once come out, cannot be of God. Let us lead the children of God to the true apostolic unity, but never attempt to drive them out of Babylon. And above all things let us keep sweet and deal kindly with persons who under the blinding power of sectarian education cannot yet see the sin of sects, and the true church of God."

"This passage contains the real virus of that poison which most fatally corrupts, divides and destroys true holiness work. There is nothing so dangerous, because so bewitching and plausible to the carnal mind, as this false love and unity which is the substance of all the devil's holy ghost baptisms, the false fire of modern revivals and pentecosts."

"So far as the Stumblingstone is concerned we do make a difference between those in the sects who have not had the light and those who have, and we do love all the children of God in Babylon, but our love compels us to hate that which would destroy them, and all the more fiercely to try out against the sin that entangles them."

"Drive them out of Babylon."—Yes we would, by the truth of God denouncing the sin! The more we love, the more bitterly we denounce the sin that is damning their souls. This is true love."

"The devil's love is first peaceable then pure. Beware of it! It treats sin as harmless by endorsing those who practice it. I want none to come out of Babylon who do not come out because of the sin, as from a horrible plague, from hell itself!"

"If God's law condemns division as sin, then thunder against it; if not, then embrace it! There is no middle ground in this matter."

"The iniquity of modern holiness is shown in nothing so much as to confess that sectism is sin, and then preach love to brood it and hug it as innocent! So also other sin. The poison of that love which hopes the devil in order to win him is the curse of modern christianity. This is the angel of light which deceives if possible the very elect!"

"The most perilous iniquity of modern times is that love and charity which is full of bitterness and venom toward sharp reprovers of sin! the Elijahs and Pauls who behead the false prophets with the two edged sword. 'Who cannot bear them which are evil, hast tried them which say they are apostles and are not, and found them liars,' the very ones whom Jesus commends for the same reason this false love hates them."

Severity and bitterness such as Elijah, Jeremiah, Je-

sus and all the faithful showed toward corrupters of God's people never offends nor drives back any that are genuine. True saints will never hate those who honestly rebuke them for sin. It is the false always who are driven away by God's truth. It is the false always who seek to win by suppressing the severity of God's truth."

I quote Martin Luther's just words on this point:

"What think ye of Christ? Was he a reviler when he calls the Jews an adulterous and perverse generation, a progeny of vipers, hypocrites, children of the devil? What think ye of Paul who calls the enemies of the gospel dogs and seducers; who in Acts 13, inveighs against a false prophet in this manner: 'O full of all subtlety and malice, thou child of the devil, thou enemy of all righteousness?'"

Why does not Paul gently soothe the impostor rather than thunder at this rate? A mind conscious of truth cannot with easy indifference endure the enemies of truth."

This speaks a reformer who had the spirit of Elijah, with the authority of Scripture."

"O how contrary to that holiness which honies corrupters of God's church, and denounces only, rum-sellers, Free Masons, and disreputable sinners of the world, is the holiness of all God's prophets and of Jesus who denounced whitened sepulchers of church piety, and received the sinners of the world! The holy prophets and Jesus did not coax and flatter the hirelings and false teachers of God's church, nor curry favor with them, nor withhold bitterness and severity against their work of deception for fear it would drive them away."

All that holiness which can harmonize with corrupt Babylon, and fellowship the blessings and baptisms of the vile sectarian harlots called churches, with all their abominations, is only the devil's holiness. I warn all pilgrims against it. It is more dangerous outside of Babylon than inside. I pray God to drive back into Babylon all that holiness among come-outers which can harmonize with the sectarian holiness. I am opposed to any people coming out of Babylon who do not abhor the sin of Babylon, lest they corrupt with their leaven the holiness work outside. It is just as bad and, and far more deceitful, for any to come out of Babylon who do it not for righteousness sake, as to stay in. If they have got the Babylon holiness, if they can indorse the sin of sects by indorsing sectarians, I don't want them to come out to poison with their vile principles of compromise and a Lariat's love; the holy Bride of Christ who is without the camp with Jesus."

I warn pilgrims every where against that satanic wolf love of modern holiness which indorses sin for the sake of unity and peace."

I am alarmed at the spreading of this leaven by prominent holiness sheets."

Twice in my experience I came very near being swallowed up by it. First, 12 years ago by one of the present writers and supporters of the "Good Tidings" and others, I was brought to the verge of the pit by the winning power of false love. It was all love, love to every thing, and nothing but love. Sin was treated lightly, as a naughty thing to be laughed at, and loved into innocence. Sectarian preachers came to our meetings, and all sorts came, the proud, covetous, worldly, and every thing else, and all was love and harmony and merry jolity marked the meetings. My soul became burdened for God and righteousness. This hurrah for union did not satisfy my soul. I loathed that love which fellowshiped iniquity. No conscience for sin was visible, but only a general worldly jubilee like a fourth of July picnic. Lovers of pleasure more than lovers of God were there and had control. I cried out

in distress for this surface work of union and love with no conscience for sin. God delivered me at length after I had passed through great tribulations. I had so much to learn of the wiles of the devil. But this I did learn, that coming out of sects and universal love and union saves nobody. I was forever delivered from the moral conglomerate of all that is bad and good which they would call the church.

Then once again I had to learn more deeply the terrible lesson of false love. It was at the Free Methodist camp-meeting at Delta, in 1875. I never had seen the modern holiness baptism of love before. I was brought under its power and for three months I was disarmed of God's truth. I preached nothing but love for three months. All sect doors were open to me.

Every body was pleased except a few despised and hated pilgrims all over the land who were alarmed at my spirit. The sects exulted as if a tiger had his teeth and claws pulled out, the sharp two-edged sword was sheathed, and I had a sponge dipped in honey that drew every body toward me. My power to make the devil mad was gone, all was friendship and love with every body, and I flattered myself the world would soon lie at my feet subdued by love. Converts I could now win by thousands easily, for human nature cannot resist a love that has no cross in it for sin. I was three months in this state. Free Methodism opened her arms wide to receive me. I was invited everywhere, and urged to join that and other sects although I never intended to join. I loved indiscriminately, and was in harmony with Babylon. I had the power which D. W. McLaughlin and the devil wants me to have now. But I had enough of it then!! I was brought to the verge of hell. God laid me on a bed of sickness, and I supposed, of death, and opened my eyes fully to my awful delusion. The wrath of a grieved and dishonored Christ made me tremble. I cried to God for mercy, as did Jonah out of the belly of the whale, and God delivered me after I had vowed that I never would lay down my sword again. I promised God that I would restore all the sharpness and severity and bitterness toward church sin I ever used before. God raised me up and sent me into the field again. My first article for the next *Stumblingstone*, Dec., 1875, was a confession, and a faithful exposure of this false holiness and of the Free Methodist Harlot.

Immediately the war began again, and the "Free Methodist" columns were occupied with ventilations of my bad character. It was published then that I had applied to join but was refused because I was a bad man, whereas the opposite was the truth. So, praise God I am in the war still, a war against this false love holiness to the death, because it came more near than any other trap of Satan to damning my soul.

"Sanctify them through thy truth," John 17.

The Relation of Knowledge to a State of Grace. The Second Blessing Peg Broken Off By God's Word.

Jesus says: "Ye shall know the truth and the truth shall make you free."

A knowledge of the truth is essential to sanctification, because Jesus makes the truth "the only means." There is no other means by which we can be made holy. There can be no faith where there is no knowledge of the truth. Faith in the truth is that which God accepts. He has appointed that men should be saved "Through sanctification of the Spirit and belief of the truth." 2 Thess. 2: 13. Paul also speaks of those who

are ever learning but never able to come to a knowledge of the truth.

It is evident that men are responsible for lack of knowledge necessary to their salvation. If we do his will we shall know of the doctrine. A perfect knowledge of the truth necessary to save is inseparable from salvation: a knowledge of sin and its remedy.

God says: "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." We cannot confess our sins if we don't know them. Conviction by knowledge of the truth is the first work of grace, confession of sin and belief of the truth is the one only work on our part, then comes the forgiveness and entire cleansing, which is God's second work. There is no cleansing where there is no knowledge and confession of sin. There is no need of cleansing where there is no sin nor uncleanness. Hence there is no sanctification except by a knowledge and belief of the truth concerning sin, or tendencies to sin.

But the second blessing theorists in order to establish their idol system set aside the word of God that we must be sanctified through the truth. I saw an article quoted from Watson in a Jan. No. of the *Free Methodist*, the substance of which was that since a knowledge of the truth is progressive and endless, therefore sanctification which must be entire and definite, must be, in part, without a knowledge of the truth. Hence that we may be sanctified from much sin, without a knowledge of it, and without the truth concerning it.

This is the necessary logic of the second blessing system. It has to assume contrary to Christ, that much sanctification from sin is without a knowledge of the truth concerning sin. If this is true, if this is true of any sin or tendency thereto, then it is true of all sin. If one sin can be cleansed without a knowledge and confession of it, then all sin can be. What is the use of the truth? The truth only makes trouble. Why not dispense with it altogether? Why not depend on spirit baptisms without any truth convicting of sin? This is precisely what the second blessing theory does. It dispenses with the heart-searching law of God where it is needed. The preaching is pointless and aimless except to prove a second work, and to stir up a blind enthusiasm. The great work done is a blind experience which will not bear the test of truth.

GOD'S ORDER OF SANCTIFICATION BY PROGRESSIVE

KNOWLEDGE.

Jesus prays for his disciples of whom he says: "Ye are clean through the word which I have spoken unto you," and says: "Father sanctify them through thy truth."

The truth then is the means of all sanctification subsequent to conversion. So then from first to last our experience in holiness is only as by the truth we are convicted of sin and saved from it.

The order of God is this: Confession of sin, actual and imputed heart sin, which is all there is of sin. This is our one and only work, which is followed by pardon and entire cleansing which is God's only work. As our work is one, all that follows must be one work. See John 1: 9. The heart being made pure, there can be no more knowledge of sin, for there can be no sin without heart impurity.

All further sanctification is therefore from carnal and sinful habits of mind or action, forbidden fleshly indulgences, which we are to put off as fast as we have

knowledge of them.

While therefore we are entirely sanctified, pure in heart, we may have sinful habits and ideas to get rid of which would be sin and prove our ruin if we did not put them off when convicted. Increased light therefore requires increased grace, and our purity is not only kept but deepened if we obey the truth, as fast as it comes to our knowledge. No true convert ever feels in his joy of salvation that any sin or tendency to sin is left. But increased light will reveal many things that will be sin if not removed by a fresh supply of grace. To resist the light of truth involves guilt. To obey the truth as it shines upon us gives us deeper experience and growth in holiness. This is the great work of truth after regeneration. The Holy Ghost, which all true saints have who have had the whole gospel, leads us into all truth and hence into all perfection in the outward life just according to our growth in knowledge. All who fail to walk in the light are backslidden, as doubtless most of those were who profess a second experience, or else mistook the first for a second experience, or else mistook only a deeper degree of grace for entire sanctification. However this may be, God's authority makes all sanctification after becoming saints, to hinge on each successive degree of increased light and knowledge of truth.

Every one who thinks he has reached the end of the work of sanctifying truth is already in the power of the devil.

This harmonizes with the Word Eph. 4: 11: "And he gave some apostles,—evangelists," etc., all his ministry "For the perfecting of the saints,—till we all come in the unity of the faith,—grow up into him in all things which is the head, Christ." The work of the ministry is to preach the sanctifying truth. This is the means by which the church is built up in purity. How utterly in conflict with this gospel work is the idea of modern sanctificationists that the whole work can be done up at one meeting and the ministry be discharged. That by one meeting the work of truth is ended in the experience of any saint. All the teaching of the New Testament is of a going on to perfection which even Paul had not reached (Phil. 3), the work of sanctifying truth and of the purifying furnace, Heb. 12. Yet at the same time Paul was a perfect saint wholly sanctified from first to last and filled with the Holy Ghost.

O then let all be open to conviction, and when convicted obtain the grace needed, thus be wholly sanctified and keep so.

ZINZENDORFISM.

Since the Stumblingstone has been frequently accused of Zinzendorfism by the false holiness people I will state what his doctrine was and expose the falsehood.

Zinzendorf taught:

"That a believer is never sanctified or holy in himself, but in Christ only; he has no holiness in himself at all, all his holiness being imputed, not possessed."

That if a man regards prayer or searching of scripture or any other duty or omission as necessary to salvation, he is under bondage, seeking salvation by the law and has no faith at all.

That we are to do nothing as necessary to salvation, but only to believe in Jesus who has done all, and that we are sanctified and justified only in Christ's imputed righteousness without regard to any thing that we are or that we do, hence are no more holy at one time than another."

See Wesley's works, Vol. 6: Page 22.

Any reader of the Stumblingstone knows it is a most infamous falsehood to charge us with this specious false doctrine which is just opposite to our teaching.

We receive about fifty new subscribers to one refusal. We average at least a hundred per month. Our present issue is five thousand.

CAMP-MEETINGS FOR 1882.

ONE in Calhoun Co., Michigan, to commence Friday, May 26, to hold over two Sabbaths.

ONE in Lapeer or Genesee Co., to commence Thursday, June 15 and hold over two Sabbaths.

ONE in York Co., Pa., to commence Wednesday, Aug. 9 to hold one week or more.

ONE in Toledo, to commence Wednesday Sept. 13 and hold over two Sabbaths.

ONE in North Carolina, Buncombe Co., to commence Wednesday, October 18, and to hold a week or two.

Other meetings may be arranged for other states or counties so as not to conflict with the above. I expect to hear from brethren in above regions fixing the locality and changing date if necessary.

Let brethren then make a sacrifice to bring a tent and provisions and your whole family to stay a week at least or more. Those whose hearts are in the all-important work of salvation by the old Bible faith, can come fifty or a hundred miles.

Arrange your business so as to come. Seek first God's kingdom and righteousness.

"Neglect not the assembling of yourselves together as the manner of some is."

These meetings will be held in the name of Jesus only, by those who appoint them, and those who hold the same faith, viewing sect divisions as a sin, and hold nothing in their faith which divides any of the saints of God on earth, seeking salvation from sin only, making no other test of character or fellowship but righteousness, salvation from all sin.

OBITUARY.

We received the sorrowful intelligence of the death of Harriett Bradford, whom many of our readers will remember. She had been many years a faithful witness for the whole truth. We shall greatly miss her presence at our future meetings. She continued steadfast in the faith of Jesus alone unto the end, and has gone at last to be forevermore with him.

The following lines are sent us as having been read at her funeral.

"She trusted in JESUS ALONE for salvation and not in any works of righteousness which she had done." Because her faith and hope was in God, she could say in the midst of her suffering: "God be praised." Though not able to talk much yet the many passages of scripture she repeated showed that she longed to depart and be with Christ. "His grace is sufficient," seemed to be the answer to all that was lacking on her part on account of the workings of nature. Believing that "the Lord" and not man added believers to the church, "that is to the body of Christ," she saw no Scripture warrant for having any other name than the name of Christ, and she often spoke of the liberty in Christ which those enjoy who are free from all human organizations."

She was 70 years, 8 months and 16 days of age.

W. H. H. Raper, of Wellsville, Kansas, and brother of A. M. Raper, of Fairmount, died of quick Consumption, Feb. 7.

He was a lover of the Stumblingstone, and experienced saving grace New Years night.

NOTES.

In next issue we expect to present the most important and full exposition of the iniquity of Sabbatarianism and Antinomianism we have ever written, giving the light of Scripture and history on the Judaism and delusion of the ages.

We have a large number of letters which we intend to print or notice in future numbers as we have space. We are obliged to print first the vital truth God gives us for the great battle with desperate anti-christ and Satan in these last days.

The devil's meeting-house-sect in Toledo, on Champlain st., has broken up in a quarrel. The preacher Murray who bruised me and threw me out from which I am yet sore, has himself been driven out in a general quarrel with others who helped him to bruise Christ's little ones.

We are expecting soon to print a full supply of tracts of all our leading subjects. And in course of a few months to issue our Stumblingstone book.

We keep on hand Bro. Newton's books and tracts.

Please state how many papers you can distribute to advantage. Send for all you can thus dispose of to the glory of God. Do not be afraid of asking for too many, for the Lord is our supply.